

see the proud look in the faces of the heavenly host and distinguish the cries with which they move t battle. But if Nazarius is suspect, why not Eus< bius and Constantine? Unless, indeed, there is t be one standard for pagan and another for Christia miracles!

But was there some unusual manifestation in th sky which was the common basis of the stones c Eusebius and Nazarius ? It is not unreasonable t suppose so. Scientists say that the natural phenon enon known as the parhelion not infrequently a sumes the shape of a cross, and Dean Stanley, whil discussing this possible explanation in his *Lectur^ on the Eastern Church*, instanced the extraordinai impression made upon the minds of the vulgar b the aurora borealis of November, 1848. Herecalle how, throughout France, the people thought the saw in the sky the letters L. N.—the initials < Louis Napoleon—and took them as a clear indicatic from Heaven of how they ought to vote at the in pending Presidential election, and as an omen of tl result. That was the interpretation in France. I Rome—where the people knew and cared nothin for Louis Napoleon—no one saw the Napoleonic ir tials. The lurid gleam in the sky was there thougl to be the blood of the murdered Rossi, which hs risen to heaven and was calling for vengeance.] Oporto, on the other hand, the conscience-strick* populace thought the fire was coming down fro: heaven to punish them for their profligacy. If sue varying interpretations of a natural if rare phenor enon were possible in the middle of the nineteenl